United Nations A/HRC/30/NGO/2

General Assembly

Distr.: General
1 September 2015

English only

Human Rights Council
Thirtieth session
Agenda item 3
Promotion and protection of all human rights, civil, political, economic, social and cultural rights, including the right to development

Written statement* submitted by the Prahar, a non-governmental organization in special consultative status

The Secretary-General has received the following written statement which is circulated in accordance with Economic and Social Council resolution 1996/31.

[27 August 2015]

* This written statement is issued, unedited, in the language(s) received from the submitting non-governmental organization(s).

GE.15-14752(F)

Please recycle

Desecration against Assamese Kingdom

Each and every human being is entitling to all rights. For human existence human rights are fundamental. But history attaches the fact that, almost in all societies of the world, human rights are condemned. There are plethoras of cases about violation of human rights in different forms. One major party in human rights violation is the state itself. The state or Government may promulgate such laws which breach upon individual's autonomy; they do so because they believe that it is necessary eliminate all opposition and in order to maintain power. The rulers mostly subjugate people and do not grant their due human rights.

In India, the Assamese community has been facing critical identity crisis for several decades. Long ago, the North Eastern region of India was known as Pragjyotishpur which later came to be known as Kamarupa. In the medieval period Haria or Haridas Mandal started the powerful Koch dynasty in and around the Goalpara District of Assam. Known as Koch Behar ruled by the Koch kings, it was a Princely state till 20th August 1949. The last king of Koch Behar relinquished his power, authority, and jurisdiction of the state to the newly formed Government of India. Ultimately, this Princely Royal State was transferred and merged with the newly created province of West Bengal in 1950.

The acts and agreements show that all administrative powers and jurisdictions were actually transferred to some so called intellectuals and leaders only at the time of independence of India, not to the people at large. Most of these leaders belonged to high caste. They always demanded the highest position and status in the society. The agreements which were amended by these leaders for Koch behar, were totally against for the dignity of Assamese people, particularly for the people of Koch Rajbangshi community who were habitants of Koch Behar from a long time. These people had been suffering from severe human rights violation when the beautiful Rangpur district was handed over to erstwhile East Pakistan, when Koch Behar was merged with West Bengal which was like a sacred temple for the Assamese Community.

Srimanta Sankaradeva, the father of Assamese people was the first dramatist of the World to use drop-scene and to use this medium for proselytising. He was the founder as well as prime exponent of the Vaishnavite movement in the eastern part of India. This Great Saint had spent many years of his life in Koch Behar. He took his last breath too at Bheladonga in the capital of Koch kingdom, Koch Behar. Madhupur Than near Koch Behar carries that heritage till now. So Madhupur Than, also known as Madhupur Sattra has always been significant to the Assamese people. This holy place holds an important place in the heart and mind of believers.

But according to some agreement this historic place was transferred to West Bengal at the time of independence. The Koch king had earlier donated approximate 700 bighas of lands to Madhupur Sattra. But most part of these land have been encroached by people and now only 17 Bigha land remain with the Sattra. With the transfer of power, from Assam to West Bengal, Assam has lost its heritage. Most significantly, three kilometres of road connecting the trunk road with Madhupur Sattra still has to be maintained by Assam Government although it is part of West Bengal. At the time of merger an unofficial public Vote was taken among the people about whether they wanted to be part of West Bengal or Assam. The verdict was categorically for Assam, but it was denied. From that time of merger, these peoples have been deprived culturally and socially. Their identity is at stake. Their rights are ignored. They were forced to accept another culture, language and ethnicity. Thus they suffered from an Identity Crisis. They cannot carry on their own traditions and customs to their descendants. These peoples are excluded from the society's decision making process.

There is likely to be great social unrest. But these people of this vulnerable group of Koch Bihar deposed from their own language and culture. They were humiliated and threatened to take another language and culture. The customs and tradition that the people of the community follow, the festival they celebrate, the kind of clothing they wear, the food they it, and most importantly the cultural values they adhere to, bind them together. This is golden bond that ties every human of a community. But this golden thread of Greater Assamese society mainly Koch Rajbongshi Community has been broken. They are searching their identity in the sand of time.

So we deem it necessary that pre-independence status is restored and the Koch Behar returned to Assam. It is our humble appeal to all Government authorities of the World not to amend and request to break all such treaties, acts and agreements which put diminish the existence of human lives, which could be cause of vanishing of ethnic culture and traditions. We appeal to the international community and Government of India to give back the historic treasures to Assam. May it will be the first burning example in the history of mankind so which through this demoralize people again live with their own culture, heritage and ethnicity.